

A TRUE  
**NARRATIVE**  
 OF THE  
 Inhumane *POSITIONS* and *PRACTICES*  
 OF THE  
**Jesuites and Papists,**  
 TOWARDS ALL GOOD  
**Protestant Christians:**  
 TOGETHER WITH  
 Some Serious and Seasonable *CONSIDERATI-*  
*ONS* to all, inclinable to their Principles, espe-  
 cially as to the Points of  
**MURDER**  
 AND  
**TREASON.**

Very Necessary to be known by all Persons, to serve  
 as an **ANTIDOTE**, to keep them from being  
 prejudiced by the **POISON** of their most Hellish  
 and Damnable **TENENTS**.

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*Stultus Populus Querit Romam. Venerab. Bede.*

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*They all lye in wait for Blood : they hunt every man his Brother as with a Net : the best of them is as a Bryer : the most [seemingly] upright is sharper than a thorn Hedge. And as Troops of Robbers wait for a man, so the Company of PRIESTS Murder in the way by consent, for they commit Lewdness. Therefore come on, let us deal wisely with them. They have shed the Blood of Saints and Prophets ; therefore, O Lord, give them blood to drink, for they are worthy.*

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# MALE PATENT

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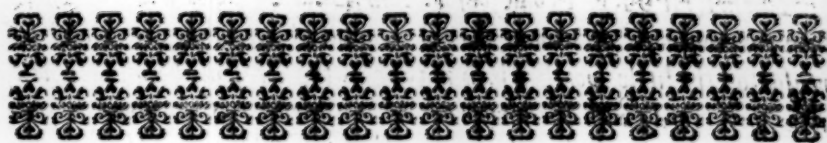
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TO THE  
RIGHT HONOURABLE  
ANTHONY

Earle of *Shaftsbury*, Baron *Ashley* of *Wimbourne*  
*St. Giles*, Lord Cooper of  
*Pawlet*, &c.

My Lord,

**B**EING very sensible how much this small Treatise will expose me to the industrious malice and hatred of all stiff and Positive Papists, and such as (I may say) are settled upon the Lees of rank Jesuitism, and the Court of Rome; My chief business (second to the design I had in Writing of it, which was the Glory of God in the firm preservation of the True, Antient, Catholick, Protestant Religion, the security of the KING'S most Sacred Person, the Peace and welfare of these His Kingdoms, and the Long continuance of our just and Birth-right Inheritance, viz. our Liberties and Properties,) I say, my chief business, was, to find out one, that would boldly stand up with me in the same defence, and, in defence of all incorrigible gainsayers, be ready to justify the Truth, and honest sincerity of these following sheets: My Lord, when I have said this, though, peradventure, some may think it a great piece of hardiness in me, and altogether distant from that respect and deference I ought to bear to your Lordship, to make this rash address to You; Yet, since I am steadfastly persuaded, this Subject has something particular in it, that will appear to your Lordship in my favour, I am encouraged; and, My Lord, in my Conscience, I should scarce know how to answer it, if I made any lower application.

## The Epistle Dedicatory.

*THEREFORE* I come before Your Lordship, not with the common timorousness of a man that is fearful of offending, possibly, by reason of the little worth which may be in the Present he makes; but it is, my Lord, with the unrepachable assurance of an innocent person, that does not believe he is capable of displeasing You, by begging Your Lordship's Patronage and protection of these plain, and undeniable Truths.

*THE* very Name of MURDER and TREASON does naturally strike an horror into all Mankind, that are not, through degeneracy and stubborn willfulness, poisoned and swelled by the venomous corruption of right Roman Principles, they indeed change the Man, and in this sense, may be said to work a Creation; for they infuse into him a new, but a most Infernal temper, such as God Almighty never designed should be in him, and fill his breast with all the violent Rancour and Malice imaginable; against those his fellow-Creatures, that shall, through the purity of their better, nay, most Evangelical Religion, but dare to be Non-Conformists to him: though there is Nothing that does more palpably detect the wickedness of this their cruel Design, than the odiousness of those ways they take (as they think happily) to effect it.

*THE* Doctrines of the Church of Rome are bloody ones, and such as are directly contrary to the Word of God, and the constant sense of the Church in all Ages; and, if blindly followed, what can we ever expect, but Rebellion, Murder, Bloodshed, and all manner of confusion: If once they shall have the power in their own hands, and we shall deny our submission and Obedience to them? hath not Christendom sufficiently experienced this? whence have proceeded the broyles of Kingdomes, dreadful Warrs, horrid Massacres, the almost innumerable Treasons, Damnable Plots, and Conspiracies, but from the principles of these Sons of Cain, whose great delight it is to wallow in the Gore of their Brethren, but by them accounted cursed HERETICKS upon the score of difference in Religion?

I speak this to the abominable shame of those that will offer to be called Christians, and, as a higher mark of Eminence, will not content themselves with any other name than that of the holy JESUS, and yet are become such Monsters of Men, both as to any thing of Religion or Morality, as cannot be parallell'd by Barbarism it self. What less ought these to be accounted, than the pernicious Vermin of Religion, and humane Society? since we, true Catholick Protestants I mean, are the

BUTT



## The Epistle Dedicatory.

**BUTT**, at which they shoot all their raging Envy and Malice: they are evermore crying out, Delenda est Carthago, England must down, and therefore they are continually levying their strongest Batteries against it, in hopes at last to meet with their wish'd success; and they well know, if they could but once bring us to truckle under them, and pay our Devotion to the POPE's, that **GRAND Religious Impostor's** Supremacy, the greatest Bulwark of the Reformed Church was gained, and easily would the other dissenting parts of Europe be brought into Terms of Compliance with them.

**PRIESTS** by their Function should be Messengers of Peace, but instead of that, in their Practices they are the only Trumpets of War, and the Incendiaries of all the Mischiefs and Rebellions which bring along with them the spoils of Princes, and the merciless havock of Millions of Lives: and therefore it is the duty of all Princes, States, and Churches, that own the Excellency of the Protestant Religion, and that will keep the Vineyard of the Lord from being devoured by these Wild Boars of the Forest, to endeavour by all allowable ways and means, to keep out the POPE and his Power over them, and to provide such wholesome and necessary Laws, as they, in their Great Councils, shall judge to be effectual for the thorow quenching of all such mischievous and destructive Fire-brands; for as uncontrollable Dominion and Rule is the ground and bottom of all their Designs, if ever they should by any means come to attain it; **KING, Lords, and Commons**, should be the meanest of their Subjects, and the whole Kingdom be as one general Flame.

**BUT**, My Lord, we must not say, it is only the Duty of Kings, Princes, and Governours, but of every particular man, in his way and measure, to lend his helping hand to the furthering of so good a Work, and to do what he can for the maintaining of that Religion and Worship of God in its most Primitive Purity, which Christ and his Apostles taught, and by which all the Hcly Martyrs, Saints, and Confessors, went to Heaven, which all the Antient Fathers wrote and contended for, which all the Reformed Churches do own and profess, and, more particularly, that, which, by our Covenant in Baptisme, we solemnly have obliged to keep our selves in, to our lives end.

**MY LORD** your Pious and Constant Zeal for the Protestant Religion, hath ever been very remarkable; and it is so much the more improved now, as your Lordship sees it in a most desperate and languishing condition: How great your Resolution

## The Epistle Dedicatory.

of Mind hath been in its Defence, none can be ignorant of; who are acquainted with your Lordship, and who will not suffer their Prepossession to carry away their Judgment beyond its due and just bounds: What others have, either unworthily quite deserted, or, which is next to as bad, have been ashamed to appear much in the behalf of, your Lordship has made it your generous Concern, openly, as it becomes a Champion for the Truth, to stand up for, and boldly undertake to vindicate; and the Reason that has induced you to it, has been, from the certain knowledge of your Lordship, that upon the Advancement of the Protestant Religion, the Welfare of this Kingdom doth chiefly depend.

(\*) Tull. Offic.

As you have been, my Lord, thus active, according to the Greatness of your Place and Character, for the Peace and Happyness of your Country, you have set a brave Example for all honest Minds to imitate, proportionably to the measure of their several Talents and Circumstances, for (\*) Non nobis solum nati sumus, sed partim patriæ, &c. And I thought I could no ways better acquit my self of my Duty, than by this, of endeavouring to pull off the Masque, and rectifie the Judgments of those that are not too much biggotted to the Roman Communion; in convincing them of the Cruelty and Bloodiness of their Doctrines and Principles, and by that means to inhance the Honour and Credit of our own Religion, which is made up of Love and Charity, and a sweet condescension and peaceableness of Mind to all Men; and which only delights to use the gentle lenitive of compassionate perswasion. And certainly it is the worst policy in the World, and not once to be named any part of the Christian Religion, To think that by forcibly changing Reasonable and Ancient Customs, ever to be able to reduce Men to a sober and chearful Obedience: For as the great Master of Eloquence says (†) Omnes Religiones moventur, & Deos Patrios quos a Majoribus acceperunt colendos, sibi diligenter & retinendos arbitrantur (which, with your Lordship's permission, I will make bold to English for the benefit of the unlearned) "All Men are

(†) Cicero in Verrem.

(\*) For as this present Lord Chancellor has said in one of his Speeches to the Parliament, Religion considered in Parliament is a part of our Laws, and a part, and a necessary part of our Government.

"moved with (\*) Religion, and think that they ought to worship, and "diligently to retain those Gods, which they received from their "Fore-fathers.

I could wish, my Lord, if this cannot work any thing upon the more obstinate and refractory, that yet care might be taken that their children should not suck in this so dangerous a Religion, to the peace of the State, with their Milk, but that they should be baptized after our way, and educated in the Principles of Protestantism: This would be a great means to procure a general Veneration in us all for the future, and what is always but just and due, for the true Catholick Church; and so consequently would oblige us all to disown and renounce the Jurisdiction of a Forreign Power, so fatally pernicious to these his Majestyes Kingdoms and Dominions.

BUT, my Lord, I forget before whom I am, I must not be farther tedious to your Lordship, for fear of being thought too familiar and disrespectful: I beseech your Lordship give these Truths a favourable reception, and me the leave of adding one more (which bears too great an Honour to be in the least suspected) and that is that I am in the deepest sense of Humility,

My Lord,

Your Lordships most Obedient and Devoted Servant

# A TRUE NARRATIVE

OF THE  
Inhumane Positions and Practices

## Jesuits and Papists.



AMONG the several Horrible (not to speak of the Blasphemous Maxims of the Jesuits (a sort of people as they say of themselves, that are Eminent for Learning and Prudence, that have the Pillar of Divine Wisdom going before them, a Surer Guide than any thing of Philosophy; who are that Society of Men, Angels I should have said, whereof Isaiah hath prophesied in these words, Go you swift and ready Angels; who are Eagle-like Spirits, a flight of Phoenixes; there being an Author who not long since hath demonstrated that there are more than one;) I cannot but wonder they should be so far lost to all Humanity and Sense of Pity, as to hold that most Damnable Tenet of *Murder* and *Treason*, not only to be *lawful*, but in many, if not most, Cases, to be *necessary*, *commendable*, and *meritorious* (and I mean by the Word [*Murder*] only as our *Law* construes it; viz. *When one is slain with a Man's will, and with malice prepens'd or fore-thought*; and by [*Treason*] what the *Statute* mentions.) High *Treason* is an Offence done against the Security of the Common-wealth, or of the KING's most Excellent Majesty, &c. whether by Deed, Word, or Imagination. *Voluntas reputatur pro facto in causa proditoris*. Now that they do hold these four Points in *Murder* and *Treason*, I shall endeavour to make plain and obvious to you, and so prove it palpably upon them, from the Testimony of their own Writings, in the ensuing Discourse.

\* 60. Litt.  
287. b.  
† 25 E. 3.  
cap. 2.



I. AS for the Lawfulness of MURDER, their Allowance is so clear in the Point, that, I think, nothing can be more; and they approve of it upon such pitifully slight and trivial occasions, that, one would imagine, they were either most wretchedly out of their Wits themselves; or, at least, do fancy they can easily make

(a) *De Just.* 1. 2. c. 9. d. 12. n. 79. us be so, to believe the Truths of what they assert. (a) *Lessius* says, That he who has received a Blow on the Ear, may be permitted, for the avoiding of Infamy, and to that end may immediately put back the Injury, and that with his Sword; etiam cum gladio. He may lawfully kill him for it, or him that does but offer it: (b) *Ad vitandum vulnus, vel alapam* — potest occidere.

(b) *Navar.* c. 15. n. 4. You may be sure then, Men may lawfully kill others to secure their own Persons, Goods, or Reputations.

*Lopez.* p. 1. c. 62. p. 316.  
*Bonacin. de Restit.* d. 2. q. ult. p. 10. n. 6. & alii.

(c) *Graff.* 1. 2. c. 64. n. 4. 1. IN Defence of their Persons, they may deprive any of life, not only when they are actually assaulted, but even before the Assault is made. When a Man perceives one coming towards him with his Weapon ready, be it Sword or Cudgel, or what other soever, and fears he may not be able to grapple with, and get the better of him, he may shoot him dead at a distance (c.) Nay, he need not stick at it, though it be to the destroying both of Soul and Body; for, in Soto's Conclusion to his own Objection about it, he says, That to hold it not lawful to Kill in such a Case (tho to the ruin of the Man's Soul to boot) is both to pervert the Law of Nature, and to render the sweet and easy Yoke of Christ intolerable.

*Soto de Just.* & Jur. l. 5. q. 1. art. 8. p. 143.

*Ibidem.*

2. AS for a Man's Goods, the incomparable *Molina*, as a Father terms him, *The Glory of their Society*, has by his inimitable Prudence, set it down for Sterling Law, that if a Man takes away from another, but to a far less value than Twenty Shillings, he may be very lawfully sent into the other World for it; For the

(d) *Molin.* Tom. 4. tr. 3. Disp. 16. d. 6. Life of a Man is reckoned at six or seven Ducats; and (d) he assures us as positively, as his infallible Master ever can do any thing, That it is lawful to kill him for it, nay, tho he who hath taken them fly for it; adding further in the same place, that he dares not charge that Man with any sin, that kills another who had taken from him a thing of the value of a Crown, or less, *Unius auri, vel minoris adhuc valoris*; and says (e) *Bonacinus*, *Etsi si res sit valoris unius auri aut minoris* — videtur posse occidi; for that is too great an affront for any Man to put up in their Opinion.

(e) *De Restit.* d. 4. ult. p. 10. n. 1.

3. AND they do likewise affirm, that a Man may kill others for his Honour or Reputation: As if one should offer me an Injury, or perchance, I may wrongfully conceive he did; and thereupon I might possibly give him the return of some reproachful Language, at which he may presently, in a passion, draw; this threatening to assault me, is sufficient to warrant my proceeding against him, tho it be to the expence of his Life: nay, and tho I could



I could safely avoid the danger of the Thrust, yet my Honour, which ought to be so dear and sacred to me, would be stained, without all possibility of retrieving, should I offer to retire; no, I ought rather to be the Death of him, and shew my self a Man of Spirit, and so preserve my Reputation. And I am also obliged to kill a Man, in many Cases, that does not directly affront me, but by oblique means, and as I may say, through Reflection. Their eminent Father (f) *Amicus* says, *It is lawful for an Ecclesiastick, or a Religious Man, to kill a Detractor, that but threatens to divulge the scandalous Crimes of his Community, when there is no other means left to hinder him from doing of it, as if he be ready to scatter his Calumnies, if not suddenly dispatched out of the way: for the case being such, as it were lawful for that Religious Man to kill him who would take away his Life, it is equally lawful for him to kill him who would take away his own Honour, or that of the Community, whereof he is a Member, with as much reason, as there is for those that are of the World to do the like.* But as the Ingenious *Louis de Montalte*, in his (g) Provincial Letters, from whence I had several of the precedent Cases, very notably remarks upon the point, *That if Mens Lives do depend meerly upon the question, whether any one prejudices their Reputation? He thinks them very insecure if it be so, for them, if it prove never so weakly probable, that any of a Community be injured, they are in a condition to be dispatched without any difficulty, and so to be sent out of the World with safety of conscience.* But surely, says he a little after, *A Man may, with less indignation, see himself barbarously Murdered, by persons purposely set to do it, than feel the consciencious Steelletos of people pretending to Devotion; when it is against their own Canons for Priests to meddle in the Cause of Blood.* And if these instances are not sufficient to prove how lawful they hold Murther to be, pray let this that follows convince you; and it is delivered by no less a Man than (h) *Lessius*, *If you endeavour to ruin my Reputation by opprobrious Speeches, spoken before persons of Honour, and that I cannot avoid them otherwise than by killing you, I may, nay, tho the Crime you lay to my charge be such as I am really guilty of, it being supposed to have been so secretly committed, that you cannot discover it according to the ways of Justice.* But this does not suffice them, they go farther yet, and conclude, not only that it is lawful to kill one for contumelious Words (and such by their Doctrine, are accounted but a venial fault, and any one may commit thousands of them daily and hourly, if they will, and never hazard their Souls in the least) but for a simple gesture, or outward expression of contempt. There are, says the same (i) *Lessius*, several ways to derogate from, and to take away a Mans Reputation, wherein yet it is but just that a Man should right himself, as by giving a Man a bang with a Stick, or a Box o'th' Ear, or if a Man should affront us by Words or by Signs. The same (k) *Bonacina* avows, *Posse occidi qui afficit contumeliis atrocibus, sive per verba, sive per signa.*

(f) *Tom. 5. Disp. 36. n. 118.*

(g) *Lit. 7. fol. 155.*

(h) *Lib. 2. c. 9. d. 12. n. 77.*

(i) *Ibidem n. 78.*

(k) *De Restit. Disp. 2. q. ult. p. 10. n. 7. ibi. Gomez. Rodriguez. Lopez. Per. Navar. Jul. Clarius, & alii.*

BUT

BUT it seems a light thing to these complexioned Men, this Vnity (as I may call it) or single way of Killing; and gives them none, or very little satisfaction: it makes them not sufficiently taken notice of in the World, nor does it stamp any considerable Figure upon them whereby to be particularly remarked. Almost every common Bravo and Blade of the Town, can boast *he has kill'd his man*, and with a ——— Damme in his mouth, can say, *he has sent his soul to the Devil*. These therefore scorn to be of the same level with them; they are for higher, and more transcendent Actions; to sweep away whole Towns, Cities, Nations; to subvert Fundamental Laws, change Governments, and to cut off Princes and rightful Monarchs; to absolve Subjects from their Natural and sworn Fidelity and Allegiance to their Legitimate Sovereigns, and to infuse into them that Damnable and Traisterous Doctrine and Position, That their Excommunicated KINGS may lawfully, not only be deposed, but murdered by any of them; and that inevitable, and eternal damnation will be the certain Fate of all those, who shall in any wise obey them, receive, defend, or favour them. This is that holy and blessed Work, as they term it, which is fit for their Engagements, which they so passionately desire, and which they so Religiously delight, to be employ'd in. And that I may make good what I lay to their Charge, I will endeavour (thro Divine Assistance, whose blessing I most earnestly implore) from their own Books to fetch you plain and sufficient proofs for every part of the whole Allegation, and with all the brevity and necessary succinctness that I can.

HOWEVER, That I may not seem over-zealously swift in my Career; I think it will be convenient for me, in a word or two, before I descend to what I promised you, to let you know, whom they are, that with all imaginable Industry they seek to treat with so much ungenerousnes, or rather (in better English, and greater Truth) Barbarous Cruelty; and, to give it you in one word, it is against HERETICKS, even those that forsake the holy Religion of the CHURCH of ROME, or whosoever does not come over to it; these are such, who, in their esteem, are not worthy to live upon the face of the Earth (whatever GOD Almighty may possibly think of them) as being the Rubbish and Off-scouring of it; these are they, whom, with so much violence, they persecute and destroy, ever have done since they have been of those Hellish Principles, and ever will do, so long as they have any power to act, and shew themselves; and that you may see they have Authority sufficient for it, please to peruse the Canon that says, (b) *Non enim eos homicidas arbitramur, quos adversus Excommunicatos zelo Catholicae Matris ardentes, aliquos eorum tucidasse contigerit.* “We do not account them Murderers, who burning with the Zeal of our Catholick Mother the CHURCH, against Excommunicated Persons, shall happen to kill any of them.

(b) *Jus Canonicum, Decreti secunda Pars, Causa. 23. Quas. 5. Canon 47.*

AND are not Men of such wicked and bloody Designs like the fatal *Sirius*, or Dog-star, which, when it rises, yields perhaps

haps a little needless Light, but withal burns up the Earth; inflames the Air, and puts the World into a miserable combustion? As the Reverend and Learned Bishop (i) *HALL* observes of it. (i) *Shaking of the Olive Tree. P. 44.* Can they be true *Religionists*, who breath out nothing but horrid Butchery and Slaughter against those that joyn not with them in the same Superstitious Forms of Doctrine and Worship? Or is it possible for that to be a pure and undefiled *CHURCH*, which has from its beginning, and still continues to hold, not only *in thesi*, but *in praxi* too, the *lawfulness* of such dismal Inhumanity, as the immoderate spilling of Christian Blood? For my part, if such procedure can be warranted against me, so as I may safely rely on it, I must then confess my self to be a most absolute stranger to the Designs of the Gospel, which to my understanding, is the just reverse and opposite to all the precedent Discourse.

WELL, not to digress farther, these Men, *HERETICKS*, I mean, are such monstrous things in the Eyes and Faith of the *Roman-Catholicks*, that not any Favour or Affection ought to be shew'd them: Hear what their great Champion, Cardinal *BELLARMINE* says of them (k) *Heretici — si quidem potest fieri, sunt procul dubio extirpandi, si autem non possunt, quia — sunt fortiores nobis, & periculum est, ne si eos bello agrediamur, plures ex nobis cadant quam ex illis: tunc quiescendum est.* (k) *De La-icis, lib. 3. cap. 22. P. 1319.* “If it were possible, to root out the *Hereticks* (not any in the World excepted, whether *KINGS* or *EMPERORS*, &c.) “without doubt they are to be extirpated and cut off every Mothers Child of them. Is not here enough (surely too much) to evidence how *lawful* they hold *MURDER* to be? But then presently he comes in with a delicate *Salvo* (thank him heartily for his love) That if it cannot be done (if we will not be such fools as to hold still our Throats to the drunken Knife with Blood, and suffer our selves to be tortured as they please, but shall make some head against them, and, as he goes on) may prove too hard “for them, and there might be danger in opposing us, then (and, on my word, it is a kindness with a witness) “they are to lie still, “and be quiet; for it is a most scandalous thing, as well as it is shameful, to be worsted, and that by *HERETICKS*.

NOW you see it is a Point first laid down *de Jure*, That we ought all to be murdered and destroyed, and is there not reason good for it? Are not Vermin to be killed at any time when they can be trapp'd? And what are *Protestants* in their Opinions, but such as root up the Common of that Earth, which they do so eagerly strive for to get into their possession? I will not however be so adventurous to say, or think there are none among them of a less savage Temper and Disposition; but certain I am, their Religion prompts them to all Actions that can be called horrible against *Protestants*, not only by the temptation of giving them their Lands and Estates for their pains; which as soon as they have exterminated the *HERETICKS* they shall have and possess without controul; (l) *Terram Catholicis occupandam, qui* (l) *Cap. 3. Conc. Lat. sub Innoc. 3. & in Grab. Tom. 2. p. 947, 948.*



*qui eam exterminatis HÆRETICIS, sine ulla contradictione, possideant.* Which Council is with them of as much force as any of the Revelations of the Holy Ghost: (m) *Conciliorum Decreta sunt Spiritus sancti Oracula*; but also they compel them to it, whether they will or no, as they shall desire to be reputed Christians; *etiam sicut reputari cupiunt & haberi fideles.* And who of them will dare to rebel against the Authority of that Church, which has such *Anathema's* in store to put out upon all those who shall but in the least resist or deviate from it? Ay, but if they are not able to destroy us, we are then safe enough: But how does that excuse them? We say the Will to do an evil is altogether as bad as the evil it self done; *Voluntas faciendi, & ipsum factum sunt ejusdem malitiae*: but *Papalins* will by no means grant the KILLING of HERETICKS (whether KINGS or EMPEROURS if such) to be any Murther, but a lawful ACT, and which ought by all good Christians (*Roman Catholicks* they mean) to be done; because they are persons odious to both GOD and MAN, for so they are declared to be by the POPE (whom they hold Infallible) and also by their General Councils and approved Canon Laws: Now if MURDER be a LAWFVL ACT, then where is the Evil? So that (alas!) they stand in need of no excuse at all, altho we are so pur-blind, as to believe they do; because we cannot see so far as they. Nay, says (n) *Massonius, Episcopus Romanos ne peccata quidem sine laude committere.* "It is impossible for *Romish Priests* to commit sins without praise and commendation. But they look upon it so far from sinful, that they make account they are moved to it by the Inspiration of GOD. (p) *Si homicidium Sampsonis quod ex se malum est, interpretamur quod instinctu divino factum, multo magis omne factum sanctissimi Patris interpretare debemus in bonum: & siquidem fuerit factum, vel aliud ex se malum interpretari debemus quod divino instinctu se.* "If we impute the Slaughter, says he, which *Sampson* made of the *Philistines*, to an Inspiration of GOD's Spirit, much more are we bound to interpret in the best part whatsoever the Holy Father the POPE doth, if it be Theft, or any other thing, which of it self is evil, (as for Example, MURDER, &c. (p)) We must likewise impute that to the Inspiration of GOD's Spirit. But perhaps you will say as yet we have not proved upon them their KING-KILLING Doctrine; pray let one Quotation supply all, and I think it is such an one that is full home to the Point. (q) *Regem excommunicatum impune deponi, vel occidi quibuscunque posse, &c.* "A King if once he be excommunicated, may be deposed or slain by any person whomsoever, and that with Impunity; therefore it is past all manner of doubt but that they hold it extremely lawful.

AND this is sufficient to make clear the Truth of the Point, that we (whom they call HERETICKS) ought *de jure* to be packt out of this life, tho by all the imaginable variety of most exquisite Torments: I shall now prove it *de facto* upon them, and so go on to my further business; with all the tolerably convenient expedition I am able.

AND



AND here I shall shew, That the *Jesuites* Papists are full-out such constitution'd Persons as I have describ'd them, and not a jot better: if they prove not worse before I have done with them, they shall be obliged to me for my Civility and Moderation, and shall have no cause in the least to be angry with me, unless they will make Exceptions to the matter of Truth it self.

WHAT was the Offence of the Citizens of *Tholouse* and *Avignon*, when POPE Gregory IX. set *Lewis* the French King to War against them, and against *Raymundus* their Earl, without Cause, but only that of their Religion; and where the said King died at the Siege? How Cruel their Charity is, and hath been in all Ages (where they could prevail) to *Protestants*, is too fatally and lamentably known: What Slaughter did they make among the poor *Waldenses*, as without any Provocation on their side, so without any Humanity on their own? *Steiden* assures us, (r) That the Pope and the Devil by *Minerius*, shewed no respect to Age or Sex, no, not to Women with-child; and that no fewer than Eight hundred were cruelly Butchered by the Papists in one Town *Cabriers*, besides the many slaughtered at *Merindoll* and elsewhere; as also seven whole Towns with the greatest Number of the Inhabitants were murdered and burnt in the said Countrey of *Provence*: What hurt did the poor *Protestants* in the Town of *Vassy*, who, being peaceably at a Sermon, were miserably Cut and Slain, Men, Women, and Children, by the Duke of *Guise* and his Armed Souldiers? How did that bloody Duke *D'Alva*, of whom it may be said, as it was of the Roman Emperor, *Caligula*, That he never spared any Man in his Rage? How, I say, did he make his Boasts, That in the space of six years he had executed by course of Justice (of Butchery he had better and more truly said) Eighteen thousand Men; and yet (alas!) this was so small a scantling with the President of his Council, that he told him, He had spoiled the Neitherlands with his too much Mercy. Besides, there are other infinite Examples, and consequently not numerable, of like Cruelty, in *Calabria*, *Apulia*, *Bohemia*, *Germany*, *Piedmont*, *France*, *Flanders*, *Ireland*, and the manifold Barbarous and Bloody Designs against *England*, ever since the JESUITS first began to infest this Nation; wherein, as it has been ingeniously observed, there have not passed four years together, without a most pestilent and pernicious Treason, tending to the Destruction of the KING, Alteration of Religion, Dissolution of Laws, and the Subversion of the whole State. And would they desire more plain and evident FACT to be alledged against them? Pray for the fuller Satisfaction in this thing, beside Dr. Fowlis his History of their Rebellions and Treasons, read (s) The ungrateful Behaviour of the Papists, Priests and Jesuits, towards the Imperial and Indulgent Crown of England: a most excellent and true History of their Temper and Carriage, towards this Nation, especially from Queen *Maries* days unto this present Age.

(r) *Steiden*  
Commentar.  
lib. 16.

Dr. Fowlis:  
(s) by Will.  
Denton M.  
D. M. 2.  
R.

I HAVE been somewhat the longer upon this First Head, because the Other following, having so near a Relation to it, may the better be contracted, and the Naturalness (as I may call it) of their Dependance on this, may be the more obvious and manifest.

2. AND now I come in the next place to speak of MURDER and TREASON, as they do esteem it *necessary*; and I wish to GOD I were not able to make it out against them; but (alas!) one must be a perfect stranger indeed to all their Principles and Practices too, not to know that this is a *Current Tenet* with them. But I design not here a tedious History of their Actions, or I could be large in the Accompt: I would only give some short touches of things in a Preliminary Way, such, as I think, cannot be well omitted, or which I am sure, at least, are very proper and pertinent to this present Subject, and so hasten with all the allowable diligence I can, to what first I principally intended.

POPERY, I mean JESUITISME (which is the worst sort of it) being a State-trick of Religion, on purpose devised to maintain Luxury, Pride, Pomp, and excessive Ambition, with all the other gawdy Train of Worldly Honours, must therefore consequently have Gain for the Chief Element of its Constitution: and it was impossible it ever should have long continued, unless there could be some way found, whereby the *Priests* of it might be able to draw over the greater part of the *Christian World* to an outward compliance with them. This occasioned their easie and Flesh-pleasing *Maximes*, exactly moulded to the Various Inclinations of General Mankind, tho never so Debauchedly Loose and Prophanely Licentious. These *Cunning Craftsmen* knew there was no way like to this, to keep up their Wealth, and prevent their Great *Diana* from being despised, and her Magnificence from being destroy'd: And this would do their business to their utmost wish; and if men would but prove liberal of their Pursets to them, they resolv'd with themselves not to be out-bid in Civility, but to do them equal Reason at least, and give them sufficient Gratifications, by way of Return, in all Cases they should demand of them. They racked their Inventions therefore to please them, and if they had a mind at any time to commit the greatest of sins and worst of Villanies, let them but be well paid for their pains, and it should go hard but they would find out something or other, whereby to make lawful and allowable all their extravagantly Lewd Desires. They studied (before) unthought of Abominations, and made a Book of Rates, in pure kindness and complement to them, to shew how easily they might be pardoned of the grossest Impieties imaginable. Had any committed Incest, or any other more Notorious Sin, or would any be permitted to do such things? Come Sir, 'Tis but paying down so much Money, and you shall see presently where our Holy Fathers do allow it. The HERETICK's Religion

Religion is nice and squeamish, made up of Bug-bear Fears, and needlessly tender Scrupulosities; but ours is more free and courtly, more manly and generous, more adapted to the several Dispositions of Humane Frailty: We know Men are but Men, and can be no more, whilst they are circumscribed in Flesh; and we ought therefore to consider, and bear with them as such. Heaven is so wise, that it hath regarded all our Infirmities, and what we are not capable of avoiding through the Heat of our Tempers, it will mercifully look over, and remit, through its infinite Goodness and Compassion of our Natures. But as (t) *Aeneas Sylvius* (afterwards made POPE) tells us, *Nihil est quod absque argento Romana Curia dedit; ipsa manuum impositio, & Spiritus sancti dona venduntur, nec peccatorum venia nisi nummatis impenditur.* "There is nothing to be had from the "Court of ROME without ready Cash; the very Laying on "of Hands and the Gifts of the Holy Ghost are sold, nor can "you have the Pardon of your Sins, unless you come as *Jacob's* Sons "did, with their Sacks of Corn, with Money in the Mouths of them. Which puts me in mind of a very pithy Line Mr. *Dryden* has somewhere to this purpose, for he says,

*But Pow'rful Guinney cannot be withstood.*

No it cannot (tho he meant it in another Sense) by these *Roman Shavelings*, these Rulers, who with shame do love, Give *Hosea* Cap. 4. v. 18, *ye*, as the Prophet speaks. And can you think that if they own MURDER to be lawful upon such trivial accompts as I have mentioned, they will deny the necessity of it, so long as ever you pay the accustomed Fees; Most surely no; but you shall hear, if my word may not be of sufficient Credit with you, what the Learned *Caramuel*, their Illustrious Defender, says of it, in his *Fundamental Theology*; and he gives you this for a Conclusion of Conclusions, nay, and that too of a Priest, *That he not only may upon certain occasions, kill a Detractor, but that there are some, wherein he is OBLIGED to do it.* "Etiam aliquando DEBET occidere. And certainly none, without a strange Effrontery indeed, will contradict this, that so far as any man is obliged to do a thing, so far it becomes necessary for him to do it; for the Obligation works and includes the necessity.

BUT this still only respects particulars, I will now shew you how necessary they hold it to cut off whole Nations and Kingdoms, Princes and People, if Protestants, whom they call HERETICKS, and a Work too of such absolute necessity, that, if it be in their power, the Papalins are damn'd if they do not. For what else could engage them to be so Barbarously Cruel, but the very Spirit of their Principles? Are they not Men like the rest of Mankind? Have they not the same Passions and Tempers, the same Impulses of Tenderness and Pity in their Natures, with others of different Judgments and Perswasions? It



is only their Religion that forces them to put off their Humanity, and makes them so bloody minded, as therein to be far worse than the Beasts that perish. Take them out of that Character, and they are in all things like unto the rest of their Fellow-Creatures and Brethren; their Minds are Peaceable, their Deportments Affable and Generous, and the grofs of their Tempers full of a Sweet and Indearing Complacency; but when once they are leavened with the Mystery of Jesuitisme, not Tygers are more fell and savage, than they in their Natures; they could cut off the whole Race of Humane Kind, that dare to dissent from them, and they could call down fire from Heaven, nay, the very flames of Hell, on all such that would not bend the Knee to their BAA L, and adjust their Faith and Consciences to the Wild Capricio's of their Idolatrous Enthusiasms; let us see how true I can make this appear, and I think I shall gain the Point clearly upon them; and so may very well afterwards descend to my next Particular.

THIS known, they own every thing to be necessary, that may any ways further and promote their Catholique Religion: How industriously have they walked to and fro over all the Earth, to advance this their End and Design? Now where any Nation or Kingdom is so resolutely bent, as to abandon their Popish Faith, or reject their Doctrine, and walk directly counter to their PRINCIPLES and TENETS, notwithstanding all their Labours and Assiduities to effect the contrary, what other way have they left them, by which to work their Wills and establish their Maxims, but only by this last of Blood? But the (u) POPE is GOD's Vicar here on Earth, and is superiour to all Powers, and as such is called by the Papists DOMINVS DEVS NOSTER PAPA, Our Lord God the Pope; and it is therefore Necessary to Salvation to be subject to the POPE, and he who affirms the contrary, is no Christian; as you may see in (w) Phil. Maynardus, Papa subesse; est de necessitate salutis, & contrarium asserens, non potest dici Christianus. Now he being such, as they themselves have described him, what are his Anathema's and Excommunications, but the giving up of all, whom he calls HERETICKS, to Fire and Sword, and utter Destruction? He commands their own Subjects (Catholicks to be sure they must be) to rebel against their HERETICAL KINGS, and to take up Arms against them; and (if it be for the advance of the Catholick Cause) to kill them without any more ado; for that is to do God good Service, for such are, as I said before, but Vermine which ought to be destroyed: (x) Quia HÆRESIS est crimen perturbans Reipublicæ pacem & tranquillitatem, non minus, quam furtum & homicidium, sicuti fusc ostendit Becanus. Nay, besides, their necessity of paying a blind Obedience to his HOLINESS in all his Commands; there is another necessity as forcive upon them, which is, because every Person under the Sentence of Excommunication is a Member of the Devil; as (y) Linwood, a very

(u) See more of this in the Bp. of Lincoln. Popish Principles pernicious to Protestant Principles; p. 16, 17.

(w) Phil. Maynard. de Privilegiis Ecclesiæ. Art. 6. Sect. 13. (x) C. 15. quest. 6. Leyman. l. 2. c. 16. Sect. 7.

(y) Linwood in Gloss. ad cap. Seculi Principes, verbo reconciliationis; de immunitate Ecclesiæ.



very great Canonist of our own, assures us; and no doubt but that all such Creatures are very odious both to God and Man, and, as they say, ought to be taken away from the Society of Men. But if they should dare to be disobedient to him, they shall incur the pain of the same Excommunication; and so consequently, if they should by any unhappy means chance to die before Popish Absolution, are Eternally damned. And is not here then a very great necessity (no less than the sake of their own everlasting Salvation, and surely that is the greatest that can be) that obliges them to cut off root and branch of Protestant HERETICKS, Kings and people, and not to let their eye spare any (altho their Sovereign Prince) that are not Votaries to the Sea of ROME? What could stir the Roman Catholicks up to that dreadful Rebellion and Massacre in Ireland, where in cold Blood were murdered above a Hundred thousand Protestants, without the least Cause or Provocation, but only, as they falsely thought, the indispensable necessity they lay under to kill HERETICKS, and by that means to advance the Catholick Cause.

THEIR (z) Laws says, That all the Sanctions of their Apostolical Sea, are as undeniable to be received, as if St. Peter had confirmed them with his own Mouth. But, put case that any should question, if the Pope at some time should command a thing that was in its self unlawful (as no doubt but MURDER and TREASON are) whether then an absolute necessity lay upon them to obey such Injunctions, it will immediately be past all peradventure, that they ought in all things to submit to his Will and Authority; for (a) Bellarmine tells them plainly, That in good Sense Christ hath given to Saint Peter the power to make Sin to be no Sin, and that which is no Sin to be Sin. *In bono Sensu dedit Christus Petropotestatem faciendi de peccato non peccatum, & de non peccato peccatum.* And are not the Papists then under the strictest necessity imaginable, to execute all his Decrees, be they never so Barbarous and Cruel? If not, I do not understand what it is to be a true Roman Catholique.

BUT to instance in a few Examples; Was not Philip, Brother to Henry the Sixth, and Son to Frederick the First, called Barbarossa (against whom the POPE was so set, that he said, (b) *Either he would have Philip's Crown, or Philip should have his Miter*) miserably slain by Count Otho in his Privy Chamber, whom he stirred up? And was not Henry the Seventh, commonly called of Luxemburg, after the POPE and his Cardinals opposing his Coronation, and stirring up Enemies against him, at last Poisoned by a Monk in the Sacrament? Conradine, the King of Naples and Sicily, being taken Prisoner by Charles, Brother to the French King, was miserably put to Death by the POPE and his Council; who being demanded what was to be done, answered, (c) *The Life of Conradine is the*

(z) Canon.  
sic omnes. 2.  
dist. 19.

(a) Bellarmine.  
lib. 4.  
de Pontifice.  
cap. 13. in  
Barclayum.

(b) Ursperg.  
p. 319.  
Nauch. 898.

(c) Pand.  
Collen. p.  
186. Paral.  
Ursperg. p.  
11.

*the Death of Charles, and the Death of Conradine is the Life of Charles.* King *John of England*, after he was deprived of his Kingdom by the POPE, and his Bishops, was at last too Poisoned by a Monk. *Julian and Lawrence*, the Dukes of *Florence*, by the POPE's Practices, *Conscio & adnuente Pontifice*, were assaulted in the Church at the time of the Elevation of the Host, and the one grievously Wounded, and the other Murdered outright. And to name no more (d) *Gemin Otto*, the Brother of the great Turk, being Prisoner, was Poisoned by the POPE, hired thereunto by a Promise of (f) *Two hundred thousand Crowns, and the Seamless Coat of Christ*. What need there more to prove this Assertion, that it is utterly impossible to introduce and establish the Roman Catholique Religion, in a Land so full of the true Light of the Knowledge of *Jesus Christ* as this, and of Averſation to that other of *Antichristian Idolatry*, by any other means than these of TREASONS and MURTHERS; for so long as there are any thoroughly Protestants living, there will be the same sense of things in them, and (f) palpable Reason can never be effaced. And if it be utterly impossible otherwise to be effected; then, if they will compass their ends, they are obliged to an *Indispensable Necessity*.

(d) *Guicciard. Hist.*

p. 66.

(e) *P. 70vi.*

*Hist. p. 25.*

*lib. I.*

(f) *Bousens*

*ne ment*

*point, say the*

*French.*

THIRDLY, For the commendableness of it, you shall see I will quickly put it past all doubting, by their own Writings and Confessions. And to begin with one of the first of them. *Gregory the First*, hearing that *Phocas* had slain the Emperor *Mauritius* his Liege Lord, having first killed his Children before his Face, and that he had invaded the Empire, writ a gratulatory Epistle to that Monster in these Words (g) *Benignitatem pietatis vestrae ad Imperiale fastigium pervenisse gaudemus: Latentur Caeli, & exultet terra, & de benignis actibus vestris universa Reipublice populus hilarescat: (i. e.)* "We are glad that the "Benignity of your Piety hath attained to the Imperial Dignity: Let the Heavens rejoyce, and let the Earth be glad, and let "all the people of the Common-wealth be joyful for your Gracious Deeds. (h) The Prince of *Orange* being Murdered by a *Papist*, he for the same was highly commended by (i) *Surius* the Frier. What was the Speech that POPE *Sextus Quintus* made to his Cardinals, upon the Barbarous Assassination of *Henry the Third of France*, who was Stabb'd by *Jaques Clement*, a Dominican Frier? What Retorick and Flourishes did his Holiness use upon the dreadful Success of that Regicide! He was transported at it, and became a Panegyrist for the cause. And says *Mariana* (k) of it, *Specie literas in manus tradendi cultro quem herbis noxiis medicatum manu tegebat supra vesicam album vulnus inflixit. Insignem Animi confidentiam! facinus Memorabile—caso Rege ingens sibi nomen fecit.* (l) "Making a shew of Delivering "Letters (to the KING) he gave Him a deep wound above the "Bladder with a Poisoned Knife which he hid in his Hand. O Admirable Confidence of Mind! O Memorable Action! By Killing the

*Anno Christi. 611.*

(g) *Greg. I.*

*l. II. Epist.*

*36. in Dr.*

*Du Moul.*

*Answer to*

*Philanax*

*Angli. p. 80.*

*and 81.*

(h) *Dinotb.*

*de Bell. civi-*

*li. Belg. p.*

*398.*

(i) *Coment.*

*rerum in*

*Orb. gest. p.*

*1122. & in-*

*de*

(k) *Marian.*

*l. de lege &*

*Regis insti-*

*tut. cap. 6.*

(l) *Dr. Pe-*

*ter du Mon-*

*lin in ead.*

*lib. p. 117.*

the KING he got to himself a Great Name. The Marriage of Henry KING of Navarre with the Sister of Charles the Ninth King of France (which Pius the Fifth would never consent unto, because of their difference in Religion; and which as soon as ever his Successor Gregory the Thirteenth understood by the Cardinal of Lorrain, that it was only intended for the destruction of Henry, and the Protestant Party, made him to give his Dispensation for the Celebrating of it :) This Marriage, I say, to which most of the Protestant Nobility were Invited, tho it had a merry Day, yet was closed up with one of the most Dismal Nights that the Ears of Man e're heard of; for in the dead time of the Night, the accursed Popish Cut-throats, against all Laws of Charity, Justice, nay Ingenuity and Humanity it self, according to the Plot they had laid before, unexpectedly, unfaithfully, yea Barbarously, and Devillishly, butchered the undeserving, yea, the obliging Guests, and then with feral Cruelty proceeded in Blood, until they had dispatched some Sixty thousand harmless Souls into another World; and yet upon the welcome Tydings hereof unto Rome, (m) his Holiness, together with the Cardinals, there gave Solemn thanks to God for such a Blessing to the Roman Sea, and Christian World: and Cardinal Ursin was sent Legate into France, to praise the KING his Piety and Wisdom in that great Action, and to bestow Blessings and Spiritual Graces upon the KING and the Actors of that Bloody Tragedy. As also you may see how (n) Muretus doth claw Pope Gregory the Thirteenth to his face about it. *O Diem illum plenum lætitiæ & hilaritatis, quo tu, Beatissime Pater, hoc ad te Nuntio allato, Deo Immortali, & Divo Ludovico, cujus hac in ipso pervigilio evenerant, gratias acturus, indictus a te Supplicationes pedes obiisti.* When Parry came over to murder that for ever worthy to be remembered Queen Elizabeth, one of the Cardinals writ this Letter to him:

(m) Thuan.  
Hist. li. 53.

(n) Muretus Vol. 1.  
Orat. 22. p. antepen.

S I R,

**T**He Holiness of our Lord, the Pope, hath seen your Letter, with the Credence inclosed, and cannot but praise your Good Disposition and Resolution; which, you write, still holds to the Service and Benefit publick; wherein his Holiness exhorts you to continue, and to bring to pass that which you promise. And to the end you may be the more aided by that good spirit which hath induced you to this, his Blessedness grants you full pardon and forgiveness of all your sins, as you requested; assuring you that besides the Merits which you shall receive in Heaven, his Holiness will make himself a farther Debtor to acknowledg your deservings in the best manner that he may, and so much the more, because you use so much modesty in not pretending any thing.

E

Put



Put therefore in act your holy and honourable thoughts, and look to your safety. And so I present my Self heartily to you, and wish you all good and happy Success.

From Rome, 30 Jan. 1584.

Yours to dispose

N. Cardinal of Como.

(o) *Fran. de Veron. Apolog. pro Jo. Chastell. P. 40. & 133.*

There is a Book written by a (o) Papist in Commendation of *de Chattells Deed*, who wounded *Henry the Fourth of France*, in memory whereof a Pillar was erected in *Paris* against the *Jesuits* (for he was one of their disciples, and suborned thereunto by them) and they banished the Realm. This Action is not only justified but extolled as a most noble Deed, joyned with Vertue, and heroical, to be compared with the greatest and most commendable deeds that ever were done, or are mentioned in any Story. Afterwards, as we all know, that KING was murdered, by a Popish Miscreant. The Book says, *If Harmodius and Aristogiton, Scavo-la, and Brutus, only for love of their Countrey, having no other light to go before them; cast themselves into such danger by murdering Tyrants; what think you ought a Christian, and a Frenchman, and one that burns with the zeal of Phineas, Ehud, and Elias, to do for their Catholick Church, for which Christ died, and wherein men are sure of their Salvation?* And agreeable to this writes (p)

(p) *Bonar-scius Am-phib. pag. 101.*

(q) *Dr. White's Wof to the True Church, cap. 10. p. 44.*

(r) *Maria-na Instit. pag. 61.*

*Bonar-scius a Jesuit, Hath the Pope no power against the King of France? Shall Dionisius, Machanides, Aristorimus, Tyrants, Monsters of the World, oppress France, and shall no (q) Pope incourage up a Dion, a Timoleon, to dispatch them? Shall many Monsters hold the Common-wealth in Bands, and shall no Thrasibulus move his hand? — Shall there be no man to play the Souldier upon this Beast, the King of France? Well, to proceed a little farther yet, hear what (r) Mariana the Jesuite says, It is a wholesome Meditation for Princes to perswade themselves, that if they oppress the Common-wealth, and grow intolerable thro their vices (or much more so in their Judgments thro their Heresies) they live upon those terms that they may be killed not only lawfully, but (and mark what follows) with glory and commendations. All such pestilent and deadly brood, it is a glorious thing to root out of the Society of men. — It is therefore confessed that a Tyrant (such as he accompts a PROTESTANT KING) may be slain, either by open force and arms, or by making an assault upon his Pallace:*

*In Pag. 64. ejusd. lib.*

(f) *Dr. White ut supra, c. 6. pag. 16.*

*(f) And if they that have killed him escape, they are honoured all their lives after as great Personages; but if it shall fall out otherwise, they die a Sacrifice grateful to God and Men. The Priests in the late Irish Rebellion were wont to tell the people that it was the most commendable thing they could do here upon earth, to destroy the PROTESTANTS, for they were worse than Dogs; nay, they were Devills, and served the Devil; and killing of such was a rare preservative for them against the pains of Purgatory, and that the bodies of such that should die in that quarrel, should not be cold before their Souls should ascend up into Heaven: and this was it that made those Rebels so courageously desperate in that dismal*



dismal Massacre. And if all this be not enough to convince any reasonable, unprejudiced person of the truth of this Third Particular, I know not what would be. But

FOURTHLY, and Lastly, I shall endeavour to prove TREASON and MURDER both of KINGS and People to be Meritorious. *The Wonderful Power of Papal Holiness hath transformed MURDER into a very Christian and Vertuous Act, provided especially that it be the MURDER of HERETICKS.*

You will find (t) that all HERETICKS are Excommunicated and Condemned, and the Estates of those condemned are confiscated; *bona damnatorum confiscantur*: and the Secular Princes and Lords are compelled (if they will not do it otherwise) and bound by solemn Oath, *pro posse*, with all their power, to endeavour to destroy them all, utterly, *universos HÆRETICOS bonæ fide pro viribus exterminare studeant*. And this Barbarous Decree was put in execution in the days of that POPE; for he employed armies against the *Albigenses* (the Predecessors of the PROTESTANTS in France) who destroyed above Two hundred thousand in the space of a few Months. It was executed in the Age before this, in France; where so many Thousands were treachously and cruelly Murdered, that the Channels ran down with Blood into the River, and this was magnified as a glorious Action, honoured with a Triumph at ROME; and the unparalleled Butchery was thought so meritorious, that it was rewarded with his HOLINESS his particular Blessing; and the pardon of all their Sins. And those that will engage in such Acts to the utmost (as their Church requires) are assured by the POPE "Of those Indulgences and Priviledges, which were granted to the Adventurers for the Recovery of the Holy Land.

(u) *Qui ad HÆRETICORUM exterminium se accinxerint, illa gaudent indulgentia, illoque privilegio sint muniti, quod accidentibus in terræ sanctæ subsidium conceditur.* (x) And these are expressed in an Appendix to that Council, to be full pardon of all their sins here, and a greater measure of glory hereafter.

At no less rate do they value the Blood and utter Destruction of such as we (whom they account HERETICKS) and they do likewise think & say, that the greater the Person is who is MURDERED, provided it be for the Good and Interest of the Church, the more Meritorious is the Action; and consequently it shall meet with greater Rewards in the Heavenly State. With what Pompous Ceremonies do they hallow those Instruments which are to do the blessed Work? By what charming Names do they call that Bloody Wretch, who is to be employed in the Horrible Business? No less than *Elected Son of God, Blessed Vessel, the Arm of the Almighty to execute his Justice!* How do they blasphemously come before their Altars, and with a seeming fervent Zeal, pray to the God of Heaven, *That all the Saints may arise and give place unto him; and that the Lord may appear to be his Strength, and to infuse into him the Beams of his Consolation!* How do they devillishly wheedle him into a belief that there is a Cœlestial Splendour

shining

(t) Concilium Lateranense, sub Innocent. 3. cap. 3. in Crab. Tom. 2. p. 947, 948.

(u) Thuan. Hist. 948.

(x) Ibid. p. 967.

Exod. 34.  
ult.

shining round his Head, and like the Skin of *Moses* his Face, appearing with so great a Brightness, that they are not capable of looking on him without Trembling and Confusion? How do they throw themselves prostrate at his Feet, and pretend he is no longer a Mortal, but changed into a Deity? And how do they tell the Credulous Cully, that he will by so glorious an Action, be certainly freed from the pains of Purgatory, and immediately translated into Paradise, and there be swallow'd up of Eternal Delights and Satisfaction? And whatsoever is said to them of their good Works and Merits in their Lives, *Ribadaneira Bzovius, &c.* Saints them after their Deaths: He reckons the Traitors of the Gun-powder Plot among the Eminentest Martyrs for the Church and Religion; and Father (y) *Parsons* calls *Garnet* (Executed for High Treason, and the Gun-powder Conspiracy) *An Innocent Man, who suffered unjustly; that he lived a Saints Life, and accomplished the same with an happy Death, dying in the Defence of Justice.* And KING *James*, when he came to the Crown of England, May 14. 1602. Declared to his Parliament there, in May 19. 1603. That one Point which the Papists observe in continual practice, was the Assassinations and MURDERERS of KINGS, thinking it no sin, but rather a matter of Salvation to do all Actions of Rebellion and Hostility against their Natural Sovereign Lord; if he be once accursed, his Subjects discharged of their Fidelity, and his Kingdom given as a Prey by that Tripple-Crowned MONARCH, or rather Monster their Head, the POPE. Tho our truer and more prudent

(y) *Parsons*'s  
Book a-  
gainst the  
Oath of  
Allegiance,  
call'd, *A*  
*Discuss of*  
*the Answer*  
*of Dr. Wil-*  
*liam Bar-*  
*low, &c.*  
p. 22. & 23.

(z) *Mr.*  
*Holling-*  
*shed, p.*  
123.

(z) *Chronicles* says, That in Wounding and Killing a Prince, the Traytor is guilty of Homicide, of Parricide, of Christicide (KINGS being the Anointed of the Lord) nay, of Deicide too (they being in Sacred Writ call'd GODS.) Thus do the Impious *Jesuits*, by the Allurements of Merit (as it is said) inflame the Courages of these daring Assassins. But (crys out the Learned and Reverend *Dr. Stillingfleet*) *O blessed Jesus! that ever thy Holy Name should be assumed by Traytors and MURDERERS; or that the promoting thy true Religion should be made the Colour for the most wicked Practices!* And that they should use it as a Mantle to hide and cover their hellish Impieties, TREASONS and Rebellion. Their Gospel seems like *Draco's* Laws, to be writ in Blood; nay, and far worse, for the Souls of their Adversaries are as much hated by them as their Persons: *The Jesuits uncharitableness to them has been so great, as to wish their Eternal Destruction; and they have been withal so blind, as to discover this their abominable Wish; nay, and so far have they been from testifying any secret Designs of their Salvation, that they have publicly prayed for their Damnation; and after that they had betrayed that impious Wish in the City of Caen, to the scandal of the whole Church, they blush'd not afterwards to maintain at Paris, even in their printed Books, so Diabolical an Action:* For by what less Name can I call that, which is so Anti-Evangelical? But they think (and in truth I suppose they reckon it

a piece of good Manners in them too ) it is no more fit for God to have such, whom they call HERETICKS in his Glory, then for them to be pestered and troubled with them here on Earth; and therefore it is a very Good and *Meritorious* Work in them, to reak their Vengeance on their Bodies in this World, and wish the Devil might make, a Mouth of their Immortal Souls in the next. Their very Spirit and Temper seems only to be made up of Fire and Toe (as we say.) Will any dare to oppose and be contrary to us, especially in their Doctrine and Principles, cry they in their Hearts? It shall cost them dear then; for, if it be possible, we'll sink them down as low as Hell for it, and then much good may do them with their Stubbornness. And this is not only the Bruitish Language of these Sons of BELIAL, but these are their Actions too, and that this Nation can testifie, almost as well as any in the World. How is every year the (a) *Great Bull of Holy Thursday* published at ROME against Christian KINGS and States that are HERETICKS? And by that they are accursed, and so may be lawfully, nay, ought necessarily to be MVRTHERED; and those shall immediately be Saints that do such a glorious Work of the Lord, as they call it. Nay, HERETICAL KINGS are so accursed by them, that even their Sons must feel the weight of their *Anathema's* too, tho they partake not in their Fathers Crimes; for HERESIE is a Leprosie, *Et ex Leprosi Parentibus Leprosi generantur filii.* So that says, (b) *Simanca propter HÆRESIN Regis, non solum Rex Regno privatur, & à communione fidelium diris proscriptionibus separatur, sed & ejus filii à regni successione pelluntur, ut noster Lupus luculentè probat.* And can it be thought any thing less than a work sufficiently *Meritorious*, for Papists thus to deal with Princes, when they have all their Lands and Estates given them by the POPE himself, as the honest and just Reward of their successful Labours? And that this is certain, see the (c) Constitution of POPE Paul the Fourth, Subscribed by all the Cardinals, which declares, *That all Prelates and Princes, even KINGS and EMPERORS, fallen into HERESIE, should be, and should be understood to be deprived of all their Benefices, States, Kingdoms, and Empires, without farther Declaration, and incapable to be restored to them, no not by the Apostolick See; and their Goods, States, Kingdoms, and Empires, shall be understood to be common, and to belong to those Catholicks that can get them.* But what is this? They hold it to be no sin, Not to keep Faith and Peace, not to observe either Truth or Honesty towards HERETICKS; it is no deceit to Equivocate with them in private Dealings or publick Transactions; 'tis no Dishonesty to cheat them of what they have; no Perjury to break Oaths with them; no Theft to Rob or Spoil them; 'tis no Inhumanity to Burn their Houses over their Heads, no MVRTHER to Kill them, alio KINGS and PRINCES:

(a) *Bulla Cæna Domini.*

(b) *Simanca. Tit. 9. Sect. 259.*

(c) *Hist. Concil Trident. lib. 5. p. 409.*



(d) *Pratt.*  
*Divin. of*  
*the Papists.*  
*p. 366, 367.*  
*Seft. II.*

*Rom. in*  
*Heb. 6. 10.*

(e) *An-*  
*drad. Orth.*  
*Expl. c. 1. 6.*

In a word, 'tis no sin for all Relations to deny them when God hath made their respective Duties, says a Worthy (d) Authour of the Papists, and proves it too upon them, from their own un-erring Writings. Now if it be no sin to do any of these things, it must then necessarily be a good Action (for there is, and can be, only Good and Evil Actions) and if so, then by their Logick, whatsoever is Good is *Meritorious*, and these things (MVRTHERS and TREASONS so circumstantiated) being Good, it would be Folly and Nonsense not to think them *Meritorious*; for, say the *Rhemists*, 'Tis most clear to all, not blinded with Pride and Contention, that Good Works are *Meritorious*, and the very cause of Salvation. "For the Heavenly Bleisfedness, which the Scripture calls, *The Reward of the Just* (e) is not given of God *Gratia*, but is due to their Good Works; yea, God hath set forth Heaven to Sale for our Good Works. And no Common Person is to know what Good and Evil Works are, but as their *Priests* instruct them. And are the People to be blamed, if they should chance to Err thro their Teachers Means and Fault? There is no reason for it in the World, and so they boldly own it: For, say they, they are not only excused for their Faults, when they thus wander with their Teachers, but *their Obedience to their Pastors herein is Meritorious*. Now, if MVERTHERING of HERETICKS should really be a sin (as none of them will acknowledge) yet so long as the *Priests* and JESVITS shall tell them to the contrary, nay, shall cry it up as a signal Act of piety, they are bound to Believe them; and so many MVERTHERS as the People shall commit on such a belief, and from the pure Principle of a Blind Obedience, so many Worthy and Holy Actions do they perform, and, by a necessity of consequence, do merit accordingly. Therefore how great must needs be their Reward in Heaven, who shall not only have their Hands embued in a few, trifling, petty MVERTHERS, but shall make whole Nations and Kingdoms swim in Blood, and shall not spare either Magistrates, Princes, or KINGS, if they dare be so presumptuous, as to own a contradictory Opinion to theirs? "And they scorn to receive Eternal Life at Gods Hands, as a poor Man receives an Alms, far be that from them, it moves their Indignation to think on't, that they should expect Eternal Glory for Gods sake; they will not so disparage themselves, as to have it in such a beggarly way: They will have it for their own sake, as that which they fully deserve, or else be without it; they will have it in a way more Glorious, becoming Persons of a transcendant Worth, as Conquerors and Triumphers, as Lawrels which they have sweat for, *Tanquam palmarum suis, sudoribus debitam*, and is due to their Merit: And there is nothing in their Accompt can exalt it more, than the way that I have been treating of.

I THINK this may very well suffice, without any farther tediousness, to make clear the Truth of my whole assertion, how the Jesuits accompt MURDER and TREASON to be *lawful, necessary, commendable, and meritorious*; and therefore I shall now come to that which at first I mainly intended, *viz.* to give them, and all adherers to them, some serious CONSIDERATIONS upon what I have said, and so conclude.

AND here let me beg of you in the first place to consider what a high and grievous offence——this of MURDER and TREASON is, in the eyes of that All-seeing, Heart-searching God, with whom they have to do: it is that which his Soul hates; for it even strikes at the Majesty of God himself, since he created Man after his own Image: it is so great an Offence, that he positively commands it, that *whosoever killeth a Man shall be put to Death, and he that is a MURDERER shall SURELY be put to Death, and the Avenger of Blood shall slay him.* Levit. 24. 21. The Life of Man is the workmanship of God, nay, I may say, the very perfection of his Workmanship, and he cannot but cherish, and have a tender regard for that which was made in the likeness of Himself; so much as that in his great Council of the Trinity, he says, *Man is become as one of Us.* That was it which made God lay down in an express commandment engraven in Stone, *THOU SHALT NOT KILL*, for when he maketh Inquisition for Blood, he will remember them. Numb. 35. v. 16, 17, 18, & 19. And, says he, *SURELY* (to put it for ever afterwards out of all peradventure) *the Blood of your lives will I require; at the hands of every Beast will I require it, (so dear did God set by it, that the very Beast which did but kill a Man, should not escape unpunished,) and at the hand of man, at the hand of every man's Brother, will I require the life of man; and who so sheddeth man's blood, by man shall his blood be shed; (and here's the reason of it, and, believe me, 'tis a good one too,) for in the Image of God made he man.* Psalm 9. 12. This is to be, if you seriously consider it, in the greatest measure unlike God himself, for he declares, *fiery is not in me.* Gen. 9. 5, 6. No? what, not in that holy God, who is of purer eyes than to behold Iniquity with the least approbation, and who is daily and hourly provoked by our great Transgressions; and shall Man, who is a Worm, and the Son of man that is a Worm, as Job expresses it, be so offended, as to wreak this last of revenges upon his Brother, and fellow-Creature? this is to fly in the face of that God that made us, and to supplant him in the design he had of rendring us like to himself, in love, mercy, tenderness, compassion, &c. And if to save men renders us like unto our Heavenly Father, than do not we make our selves the Children of the Devil, who was a MURDERER from the beginning, in practising the maxims of the Devil according to the words of the Blessed and Holy JESUS? I desire to speak unto wise men, that will seriously judge of what I say. Isaiah 27. 4. But besides, John. 8. 44.

IT is against both the Doctrine and life of our dearest Redeemer: he would have mercy showed to sinners even to the end of the world, and would have the wicked not presently to be cut off, but to remain with the righteous, as appears by the parable of the Tares; for how great a sinner soever a man may be, we know not whither his end shall be

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good, and whither in the end he shall obtain mercy of God, *Christ* bids us *be merciful as our heavenly Father is merciful*; for he says, *they shall receive mercy*. Now by an Argument *e contrario*, those that are cruel, revengeful, treacherous, bloud-thirsty, merciless souls, cannot expect but that in the same measure which they have meeted out to others, it shall be meeted out to them again; and that God should have no manner of Pity or Compassion for those that can be so savage, and indeed, worse than feral, towards their poor Brethren; for Beasts are not for destroying their own kind; no, they improve their sence better, than such men do their Reason, when they do not consider that those whom they persecute are of the same flesh and Blood with themselves, and therefore it may be, I think well, said to such what the Prophet *Isaiah* 27. 11. said in another case, *that he that made them, will not have mercy on them*. By the Law of *Christ*, we are obliged to give our lives for our Brethren, how then can it be allowed that we should kill them? he says, if our Brother trespasses, we should privately reprove him; if that will not do, than take along with us one or two of the Best, and most serious of his and our friends; if this avail not, then *tell it to the Church*, let the Pastors admonish him; and if nothing can work upon him, what then? shall we pistol, or poison him, cut his throat, or torture him to death? nothing less, but *if he neglect to hear the Church*, than *have no fellowship with him*, but let him be unto thee as an Heathen man, and a *Publican*.

IS here any thing of fiery heat, or immoderate excursions of passion or revenge? oh no, *Christ* is all sweetness; his words and Doctrine are all filled with tender expressions of Love and Charity to Mankind; read his Sermon in the Mount; observe his temper, and the whole conduct of his life, which was for our imitation, you shall find he was continually doing good, and exercising a most affectionate compassion to those that hated him. 'Twas Death by the Law to commit Adultery, and yet when the woman that was taken in the very act was brought before him, to hear what he would say in that case; he does not immediately fall foul upon her, and bid them go and execute the rigour of their Law, but meekly and lovingly, and to their shame and confusion, bids them that were without sin, throw the first stone at her, and when her informers were gone, and she was left alone with him, *and he said unto her, Woman, where are those thine Accusers, hath no man condemned thee?* and she said, *no man, Lord, Jesus said unto her, neither do I condemn thee; go, and sin no more*. When they reviled him, spit upon him, buffeted him, he opened not his mouth; though he was the *Pars lesa*, and could have called to his Assistance twelve Legions of Angels, yet he bore all quietly, and patiently; nay, and after all the dreadful Agonies of his Crucifixion, and the utmost extent of their malice and wrath against him, he breathed out his life with this passionate prayer for those that persecuted him, saying, *Father forgive them, &c.* When St. Peter asked our Saviour how often his Brother might offend him, and he forgive him, he falls upon a Parable there, which shewes that every Christian ought to be merciful to his Brother, how often so ever he offends against him; because we, so often as we offend, ask mercy of God; wherefore, for as much as our Offence



Offence against God is far more grievous, than can be any offence of our Brother against us, 'tis plain that we ought to be merciful towards our Brethren, if we will have mercy at God's hands. Now **MURDER** was both by the Doctrine and Life of *Christ* prohibited, and it was impossible for him to erre in his Doctrine or in his Life, for he was God; and therefore it must needs be *unlawful*, and a *great sin*. Nay, he was so far from having any good thoughts of this, that he said, *Whosoever is but angry with his Brother without a cause shall be in danger of the Judgment; and whosoever shall say to his Brother Racha, shall be in danger of the Council, but whosoever shall say, (and this is but a word speaking) thou fool, shall be in danger of hell-fire.* What shall those then be in danger of, that will accompt it nothing to kill their Brethren, but in so doing shall think (if **HERETICKS**) they do God good service. But again,

CONSIDER, is not this against the very end of the descent of the Spirit, which was to fill our hearts with Meekness, Love, and Charity towards all Mankind? And is not this contrary to the Gospel, which is a Gospel of Peace; was not the Everlasting Father the Prince of Peace, and are not we commanded to seek peace and pursue it? to follow peace with all men, and to live in Love and Peace? and to walk worthy of the Vocation wherewith we are called, with all Lowliness and Meekness, with long suffering, forbearing one another in Love, and endeavouring to keep the Unity of the Spirit in the Bond of peace? and is this to put on, as the Elect of God, Bowels of mercy, where there is, or should be, could men have their Wills, nothing but Burning, Faggotting, Drowning, Prisoning, Chaining, Famishing, Hanging, Racking, Tormenting, and the like, Oh! *Consider in time, and be wise, lest God tear you in pieces, and there be none to deliver.*

BESIDES, this does by no means show the Excellency of the Heavenly Wisdom; For that consists in Purity, Peaceableness, easiness to be intreated; which is slow to Wrath, and in forbearance, as *Christ's* temper was, which is much magnified by the Dignity of his Person, by the Power he had of doing all things, and the Holy-Ghost, which every way gives us rules of Moderation, and not of Cruelty and Blood-shed, as you may see throughout the Gospel.

MOREOVER, consider, You sin against the Examples of all Good men in Holy-Writ: I will begin with *Moses*, that faithful Servant of God, who, when the People of *Israel* in his Absence, had sinned a great sin, no less than committed Idolatry, *made a Molten Calf, Worshipped, and Sacrificed to it*; what does he do? (and he was influenced by the Spirit of God,) why he calls the people to him, and tells them, *now* Exod. c. 30. v. 30, 31, 32. *will I go up unto the Lord, peradventure I shall make an Attonement for your sin. And Moses returned unto the Lord, and said, Ob! this People have sinned a great sin, and have made them Gods of Gold: yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy Book which thou hast written: he does not think of destroying them Root and Branch, and in the greatness of their sin cut them off, and send their Immortal Souls post to Hell; no, but he himself would rather be the*

sufferer, and feel the punishment due to them, than that God should take the advantage against them, and lay the charge of their own sin upon them. Observe likewise what *Job* says, *to whom there was none like in all the Earth, a perfect and an upright man, one that feared God, and eschewed evil*, as was God's own character of him. *I have not rejoiced at the Destruction of him that hated me, or lift up my self when evil found him; neither have I suffered my mouth to sin by wishing a curse to his soul.* No, he feared even so much as to open his lips against, not only those that were enemies to him, but against those that were opposers of God; he would pray for such, as were his sad comforters; but though *HERETICKS* to him, he never conspired their deaths and ruine, nor so much as wished that God would so far espouse his righteous cause, as to cut them off himself. And if you find this under the Law, can you expect any severer Doctrine from the Oeconomy of the Gospel? You know it is said, that *the fruit of Righteousness is sown in Peace*; and this is sufficiently made good in the carriage of the Apostles. See that of *St. Paul* towards the *Jews*: does he thunder out his *Magnum Anathema* against them, because of their restive and obstinate infidelity? nothing less, and he calls God to witness, and to justify what he says; *I speak the Truth in Christ, I lye not, my Conscience also bearing me Witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that my self were accursed from Christ, for my Brethren, my Kinsmen, according to the Flesh.* He desired not their deaths, for he knew, to the grief of his heart, that they were by no means fit to die; but he could wish (he had so strange a fervency of Zeal and Love, for their souls,) That he might be made a sacrifice to the Justice of God for them, and so God would but convert and save them, he could even have been content to have endured the eternal wrath of his righteous vengeance due unto them. What was the carriage of *St. Peter* towards *Simon Magus*? he only rebuked him, but he did not command him to be put to death, when he was guilty of that great sin, as to imagine the gift of the Holy Ghost could be purchased with money: says *St. Peter* *thy money perish with thee, for that thou supposest the Gift of God to be bought with money, thou shalt have neither part, nor lot in this matter; thy heart is not pure before God, therefore (mark here) repent thee of thy wickedness, and pray unto God that this wicked thought of thy heart may be forgiven thee; for I perceive thou art in the gall of bitterness, and in the bond of Iniquity.* Here was a grievous offence in *Simon Magus*, and *St. Peter* gave him a harsh, and sharp rebuke, but yet here were no thoughts of putting him to death: so far from that that he only gives him this ghostly advice presently to fall to prayer, and to repentance, and if any thing would provoke God to pardon and to save him, those were the most probable and likely means to do it. The time would fail me should I attempt to enumerate all the like proceeds and carriages of the Holy Apostles, Saints, and Martyrs of God to their fellow Brethren; I shall conclude therefore this particular with his Council, who intreats us, that *as dear Children we would walk in Love, and mark them which do walk so, and not walk according to the course of this world, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of disobedience. But that above all things we would have fervent Charity among our selves, for Charity covereth a Multitude of sins.*

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FURTHERMORE, it is against the very order of Priesthood, for though it doth justifie the Judgments to death of the Laity, whereby offenders are condemned to die, yet are they themselves interdicted to put in execution the same Judgments. The *Priests* of the old Law being imperfect, when *Pilate* said to them concerning *Christ*, (whom they had accused worthy of death,) *take him unto you, and according to your Law judg him, answered, that it was not lawful for them to put any man to Death.* Whereby it plainly appears, that our *Priests* being much more perfect, may not lawfully give Judgment of death against any offenders; but yet notwithstanding, do not our *Romish Priests* claime unto themselves the Power Judicial upon offenders? although it be against their own very *Canons* for *Priests* to meddle in the cause of blood. But not to tire out your Patience with a needles and unprofitable tediousness, let me desire you.

*John ch. 8. ver. 32. & 31.*

IN the next place to consider, is not this the highest pride imaginable to take upon you the Power absolutely to destroy, and *Murder* *KINGS*, pull down Government, Alter the Religion that has been for some ages established in a Kingdom, and lay all at your feet wallowing in blood, that shall not truckle to your Arbitrary Will, and join with you to serve *Idols of Silver and Gold, which are the workes of mens hands, which have mouths and speak not; eies, and see not; ears, and hear not; noses, and smell not; hands, and handle not; feet, and walk not; nor speak they through their throat; and when they that make them are like unto them, as is also every one that trusteth in them.* And what can be the fruit, and the reward of such *Almighty Arrogance*, but what the *Apostle st. Peter* takes notice of and tells you, *that if God spared not the Angels that sinned* (that would fain have been Gods themselves, and were guilty of the same damnable Ambition, that you now are guilty of,) *but cast them down to hell, and delivered them into Chains of darkness, to be reserved unto Judgment, and spared not the old world, but brought a flood upon it, and turned the Cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that afterwards should live ungodly, the Lord knows how* (not only to deliver the godly out of Temptations, and us *HERETICKS* in your eyes from all your hellish and divellish Conspiracies, *MURTHERS* and *TREASONS*;) but he knows also how to reserve the unjust to the day of Judgment to be punished, but chiefly them that walk after the flesh in the lust of Uncleaness, and despise Government, for presumptuous are they, and self-willed, that are not afraid to speak evil of Dignities. These, as *Natural brut Beasts*, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

*2 Pet. 2. v. 4, 5, 6, 7, 8, 9, 10, 11, 12.*

BESIDES, how unreasonable a thing is it upon a Politick Account? for it is impossible to convert any really to Anothers faith by force and violence, and against ones will: By such means not an *Infidel* can be made to believe in *Christ*, or be made a Christian; nor did ever *Christ* come to destroy by War and Bloodshed any that believed not in him, for he said to his Disciples, when they would fain have had him to have call'd down fire from heaven, &c. *You know not what spirits you are of,*



the Son of man came not to destroy men's lives, but to save them. Consider the very principles of Publique safety and tranquillity oblige you not to kill one another, for who then can ever be secure of his own life?

BUT further yet, let me beseech you to consider what *KINGS* are. They are God's peculiar anointed, whom he hath strictly charged us not to touch. He hath communicated to *KINGS* his own Name. I said You are GODS, not substantially or essentially, so neither yet on the other hand usurpative, by unjust Usurpation, as the Devil, and the POPE, as you may see in the \* cited Book; but potestative, as having his power derived from God within his Dominions and Territories. Our Sovereign is *ex cujus spiritu*, as one said of Alexander, *nos omnes spiritum ducimus*, the breath of our Nostrils, by whom we have our Animation and Subsistence. God hath ordered *KINGS* and *QUEENS* to be his Vicegerents here on earth, to maintain and preserve Religion in it's purity, and hath conferred greatness and *MAJESTY* upon them, to make them Defenders, Nursing Fathers, and Nursing Mothers of his holy Church: that all Atheists and Polytheists, and all such as break the moral and eternal Law be corrected, chastised and restrained, upon which accompt it is said that *Rex est Custos utriusque tabule*. And to this purpose the Regal Office is thus described in *KING* \* Edward's Law, as it is cited in that worthy and learned Piece, called the *Kings* l Supremacy. *Rex, qui Vicarius summi Regis est ad hoc est constitutus, ut regnum terrenum & populum Domini, & super omnia, sanctam veneretur Ecclesiam ejus & regat, & ab injuriis defendat*. Nay, POPE (o) Eleutherius himself writing to Lucius the first Christian KING we read of in the world, styles him GOD'S Vicar within his own Realm; I will not recite the whole Epistle, but only what makes to my present purpose; sayes he, You have received of late through God's mercy in the Realm of Britain the Law and Faith of Christ, You have with you within the Realm both the parts of the Scriptures; out of them by God's grace, with the Councel of your Realm, make you a Law, and by that Law through God's sufferance Rule your Kingdom of Britain, (mark here) for You be God's Vicar in your Kingdom: and he concludes thus, The Almighty God grant You to rule well your Realm of Britain, that you may Reign with him for ever, whose Vicar You be in the Realm. Here is a double acknowledgement of the KING of Great Britain to be God's Vicar upon earth: shall any then dare to lift up their hands against him, and think to go unpunished? How, oh ye Popes, do you degenerate from the goodness of your holy Predecessor Eleutherius, whose Ingenuity and vertue you follow not! whosoever toucheth *KINGS*, do, as it were, touch the Apple of God's eye, for by him *KINGS* reign, and Princes decree Justice. Therefore we are so far obliged not to conspire against them, and destroy them, that we are not allowed by any means to speak the least evil, and unbecoming word of them: For sayes Job, *is it fit to say to a KING, thou art wicked, and to Princes ye are ungodly?* He puts it seemingly by way of Question, but it is in truth a determinative Judgement past all peradventure that we ought not: What, tho a KING may be in your accompt a HERETICK, must you presently goe, and lay violent hands upon him? God forbid: leave that to the

\* Brooks' Abridg. tit. present. al Esq. list. numer. 12.

\* Leg. Edu. Confess. cap. 17. fol. 142. l. pag. 283.

(o) Anno 169 à passio. Christi. Script. Lucio Regi Britannie.

Proverbs.

Job 31. 18.

the Almighty, *who works and none can let*; for you are told in the holy Scripture, *that the KING'S heart is in the hands of the Lord, as the Rivers of Water; he turneth it whithersoever he will*; and therefore You should fear the LORD and the KING, and be sure *not to curse the KING, no not in your heart*, and much less betray and MURDER him, by damnable Councells, and wicked hands: That would be an offence *prime impressionis*, and consequently *sine nomine*, for it would be not only a MURDER of the KING, but of the Kingdom, *non Regis, sed Regni*. — Besides, it is a Rule not capable of contradiction, that by how much more excellent the Person is, so much the more heinous is the offence that is done unto him: as, to offend an officer, is in the eye of the Law more than to offend a private Subject; a Magistrate, more than an inferior Officer; a Peer, more than a Magistrate, for that is *Scandalum Magnatum*; a Prince more than a Peer, and a MONARCH more than a Prince. Nay, put the case that a KING should be in the wrong, and should punish those that are in the right, yet we ought to pray for them, and not to lift up our hands against them, and much less offer to kill them, and all that adhere to them. Read the Chapter in the margin, where You will find a Prophet praying for an Idolater, and persecuting KING, to restore that very hand he had stretched out against him, to apprehend and imprison him for Prophecying against his Idolatrous Altar, by God his special Command. And did not Daniel likewise perform this duty, that was a Captive under Darius, though a Pagan KING, an Idolater, an enemy to the whole Jewish Nation, a Forreigner, of the Persian, not Israelitish race, an impious Tyrant, Persecutor of himself, and an enemy to the True God, after he had by his own Decree, at the solicitation of his Princes, on purpose to insnare Daniel, thrown him into the Lyon's den? Yet notwithstanding all this, which might in the Judgment of flesh and blood disoblige Daniel from his dutiful Allegiance to, and prayer for Darius, his Life and Happiness; no sooner did KING Darius come to the Lyon's Den the next morning, crying with a lamentable voice saying, O Daniel, *Servant of the Living God, is thy God whom thou servest continually able to deliver thee from the Lions?* the very first words Daniel used, he brake forth into this most Loyal salutation of, and Prayer for him. O KING, live for ever, &c. And also before thee, O KING, have I done no hurt. He calls him KING, no less than twice together, not Tyrant, Infidell, (which is worse than HERETICK,) Persecutor, enemy of God, and his People. How much more then should we pray for our own Hereditarie, Natural, Rightful KINGS? and not endeavour to take away their Lives, Absolve their Subjects from their Obedience to them, Alter the True Religion, as it is by Law established, and subvert the Government, ruine the State, and bring in strangers to invade it. Moreover, do but consider how mild and gracious our present KING hath (and so have his Predecessors) been to you here, and let that convince you that your sin against him is the greater. For KINGS that are great, and also good, one ought not to offend willingly by any means; Nay, though they were strangers to us, but if they make themselves our Friends, and liberal Benefactors, Nature teaches us that they deserve so highly of us upon all accompts, that it would be the last ingratitude of all, but to think of

1 Kings 13.  
from the first  
to the 7 ver.

Dan. 6. 20, 21.

of doing any thing that may give them the least displeasure. But to Plot and Contrive to kill those that have laid great obligations on us, that have given us great Priviledges and Liberties in the way of a contrary Religion to their own, this does so much the more aggravate the crime, and make it to become a *Monstrum horrendum*; for all know that *Beneficia conferunt jus et potestatem Benefactori*; and kindneses do never lay engagements on us to be cruel, blood-thirsty, and treacherous to any, but, above all, to such supreme Benefactors as KINGS.

1 Pet. 2. 13, 14. CONSIDER again, we are commanded by the Apostle *St. Peter* to submit our selves to KINGS let them be never such HERETICKS, and remember what *St. Timothy* sayes, *I exhort you therefore that first of all* (mark here) *supplications, prayers, Intercessions, and giving of thanks be made for all men; for Kings, and for all that are in Authority*. Where note the plurality and Universality of the word KINGS, in the Plural, and not in the singular Number; and that without any restriction of their personal qualifications, extending universally to all KINGS, and excluding none, though Pagans, Idolaters, Hereticks, Schismaticks, Tyrants, Oppressors, Persecutors, Murderers, wicked, prophane; vitious, or flagitious in any kind, for which many might doubt whither they ought to pray. But here the Question is put beyond all further dispute, for if we ought to pray for all men, then certainly for all KINGS, tho the Apostle had not named KINGS, for all KINGS are men; and if for ALL that are in Authority, then certainly for ALL KINGS being in Supreme Authority, and included by name, between those two Universals, ALL MEN, and ALL IN AUTHORITY.

BUT suppose the Roman Catholick Religion (as ridiculously it is termed, viz. a particular Universal Religion) should be the true, and Protestantisme a false and Heretical; methinks, this cannot rise up to be a sufficient motive for You therefore to MURDER, but a great deal rather, to pity your Brethren that are of another and wrong persuasion and belief, and to bear with them: the Apostle *St. Paul* advises us to as much, when he sayes, *We then that are strong, ought to bear the Infirmities of the weak, and not to please our selves; (by reaking our Malice and revenge upon them) but let every one of us please his Neighbour for his good to Edification*. It is observable what *Saint Austin* saies, that a Man should alwayes preserve Charity in his heart, even when he is obliged to do outwardly things that to Men seem very harsh; and to smite them, though with a rough, yet an obliging severity; their Advantage, not their Deaths, and, it may be, damnation thereby both of soul and body, being to be preferred before their own satisfactions: Charity *nec retia tendit, nec ledere intendit*, it neither does, nor desires another's harm, it commits no evil, it thinks no evil, saies the Apostle: no, but it covers a multitude of sins. Besides, divisions are arguments of a fleshy mind; for you are carnal, saies *Saint Paul*, for whereas there is yet among you envying, strife, and divisions, are you not carnal, and walk as Men? keeping up your particular Factions and interests to the ruine both of your outward and inward Peace and Quiet.

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CONSIDER in the next place, that to do Injustice in the name of God is only to palliate cruelty with the vizard of Holiness; and it is greater than the cruelty it self; *simulata pietas est duplex Iniquitas*, it is more hateful to God and men to Murder one in the arms of Love, and pretence of friendship, than to run a tilt at a man, and kill him out of malice; the sin of Judas received its aggravation by the betraying kiss: there is not only the cruelty, but the Abuse of the name of Virtue, under which it creeps, is hatched and shrowded; the prostitution of virtue to the Bawd of vice, is the evil. Sad will be the Account of such souls, for they must be forced to live with the *salamander* in the flames of divine wrath, which these horrid cruelties purchase as their Inheritance; and yet for all this, what is thought bad enough to advance Popery? *Murthers, Treacheries, Plots, Perjuries*: what so cruel, blasphemous, and bloody; what so unnatural among men, or criminal before God, which they stumble at! if it may advance them but one step forward to their Barbarous desires. But I will only tell such savage *Murderers* what Dr. Gell sayes of them, that for the portion of their cup, they shall meet with a greater punishment than Hell it self; which will be the lake of fire burning with *Brimstone*, and that, That is not Hell, the \* Text will put it out of all controversy; \* *Rev. 20. 13.* *Death and Hell delivered up the dead which were in them, &c. and death and hell were cast into the lake of fire, and whosoever was not found written in the book of life, and that the Murderer is one of those that shall receive this punishment, tis positively said in the next Chapter. But the* *Rev. 21. 8.* *fearfull and unbelieving, and the Abominable, and Murderers, there is the name, shall have their part in the lake which burnes with fire and brimstone. Thou, even Thou, O God, art greatly to be feared, and who may stand in thy* \* *Psal. 76. 7.* *fight, when once Thou are angry.*

AGAIN consider, some of your own men have been troubled in Conscience for rebelling against their Princes. When \* *Gregory* the the seventh had, after he had deposed him, excommunicated the Emperor *Henry* the fourth, (*Imperatorem ipsum anathemate notavit, privatum prius omni Regia Administratione.*) he translated the Empire to *Rudolph* Duke of *Suevia*, but though he gave him the Empire, he did not deliver it, for *Rudolph* was slain in Battle by the Emperor; *Rome* was taken by the Emperor, and *Gregory* died for grief. The last words of *Rudolph* are remarkable: seeing his hand cut off, he said to the Bishops that had made him to take up Arms, *You see my hand which I had lift up to God with an Oath of fidelity to my Sovereign, now punished for fighting Traiterously against him by your Instigation.* This was like *Joseph's* Brethren, who called to mind their sin against him, acknowledging the just desert of that Distress that was come upon them; (ss) for here it seems that the *POPE'S* command could not clear his Conscience of the crime of Rebellion. *Gens. 42. 21.* (ss) *Dr. Pet. Du Mou. ans. to Philan. Anglic. p. 85.*

CONSIDER further, that if we are commanded to love our enemies, who is there then that we are allowed to hate, and especially so as to persecute and destroy them? *Si Inimicos iubemur deligere, quem habebimus odisse? item si laeso vicem referre prohibemur, ne de facto pares simus, quem possumus ledere?* And if we are not permitted to hate their Bodies, to Murder them, to be sure, much less, to do any thing that may

hurt their souls; for as *Menas* the Martyr said in his Torments, *all the world, if it were weighed in the Ballance, is not to be compared to the worth and price of one soul.* But you may also in a common persecution, take away some of your friends, as well as Enemies, and likewise many Innocents among those whom You accompt offenders: Now, were it to convert the whole Earth, it were not lawfull to traduce, much less to kill the Innocent, because we must not commit the least evil to promote the greatest good; for the Truth of God doth not stand in need of our lie, as the Scripture saies, *for his Glory.* And it is a certain sign of a hard heart, and a graceless soul to be secure and chearfull under a known sin: that man that can sleep soundly after a Murther, and that can give merry checks to his Conscience, hath an heart insensible of all goodness, and may prove a fit fire-brand for Eternal flames.

AND now, after all these serious reflections, can you blame our Laws that are only made in pure Necessity to secure our selves? not out of any grudging pique or indignation to your Persons, for asmen we respect you; but Your Bloudy Principles force us to what we do. Nay, Your own \* *Priests* have acknowledged the Justice of our Lawes against you, because we have suffered so much from you. *William Watson*, the Secular Priest, said, that *all the Sufferings brought upon the Papists here in England were the due Reward for their own demerits:* which axiome is as true now, as ever it was in his daies. The Seculars and Regulars in *Queen Elizabeth's* daies, confessed, that though they disliked the severity of her Laws, yet they could not but acknowledge, that the State had great cause to make such, except they should have shew'd themselves careless, and though the Laws were very extream, yet the occasions of them were very outrageous; and likewise, that the execution of them was not so tragical, as many did Write and Report.

\* *Vid. the Memoirs of the King of Sweden to the Emperor.*

Import. Considerat. f. 11. a Letter from a Jesuit to Genl. f. 65. 66. &c.

TO close up all, having here laid all these considerations before you, I cannot say, as the *Roman* Epitomizer of his History did, *in brevi tabellâ totam ejus imaginem amplexus sum*, that in a small compass I have comprized the whole; but rather quite contrary, *in amplâ tabula non dimidiam ejus imaginem amplexus sum*; the half of this sin of MURDER and TREASON hath not all this while been described unto you; but however in what I have done, it would be well if you would take the advice of the Prophet, and tell Your Children of it, and let Your Children tell their Children, and their Children tell another generation, so may you take away the evil from the midst of you; and others, when they hear, perhaps may fear, and do no more any such wickedness.

Jerl. 1. 3.

\* *Præcautes sumus semper pro Omnibus Imperatoribus vitam illis prolixam, Imperium securum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, orbem quietum, quæcunque hominis et Caesaris nota sunt. Tertulliani Apolog. cap. 31.*

LET us now pray for the Peace of Jerusalem, that Peace may be within her Walls, and Prosperity within her Palaces; they shall prosper that Love her, and let us fear the LORD, and the KING, and not meddle with them that are given to change. And for our \* KING, let all true Loyal hearts pray with me, saying, Be Merciful unto Him, O God, for Men would swallow him up, they whet their Tongues like a Sword, they Commune of laying Snares privily, and they say who shall see them? thus suddenly would they shoot at him, and fear not: but do thou, who hast hitherto kept him by thy miraculous Providence, still preserve

*serve his life from fear of the Enemy, hide him from the secret Council of the wicked, from the Insurrection of the Workers of Iniquity; deliver him out of the Hand of the Wicked, out of Hand of the Unrighteous and cruel Man; and let them be ashamed and confounded that seek after his Soul, let them be turned backward and put to confusion, that desire his hurt; so shall the Righteous be glad in the Lord, and trust in him, and all the upright in heart shall glory. And now and hence forward from all Sediti-  
on, Privy Conspiracy, and Rebellion, from all false Doctrine, Heresie, and Schisme; from hardness of Heart, and Contempt of thy Word and Commandments, Good Lord deliver us all. Amen.*

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